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AMERICAN ORIENTAL SOCIETY.

Proceedings at Boston and Cambridge, May 16th, 1866.

THE Annual meeting was held at the usual place (the American Academy's room, in the Athenæum building, Boston), on Wednesday, May 16th, at 10 o'clock, A. M. In the absence of the President, the chair was taken by Dr. Jenks, the only Vice-President present, but was by him relinquished to Dr. Anderson, who conducted the deliberations of the meeting.

After the reading and acceptance of the minutes of the last meeting, the Committee of Arrangements announced their proposed programme for the present session, which was, on motion, ratified by the Society. After the noon recess, from 1 to 4 o'clock, the Society would re-assemble for hearing communications at Prof. Peabody's in Cambridge, and would adjourn at about 8 o'clock, in order to accept an invitation to a social gathering at Mr. L. R. Williston's.

1. *Treasurer's Report.*

RECEIPTS.

Balance on hand, May 17th, 1865, - - - - -	\$632.39
Members' fees: ann. assessments for the current year, \$265.00	
do. do. for other years, - 125.00	390.00
Sale of the Journal, - - - - -	23.00
Total receipts of the year, - - - - -	413.00
	\$1,045.39

EXPENDITURES.

Printing of Journal (vol. viii, Part 2), Proceedings, etc., - - -	\$479.31
Binding and sundries, - - - - -	16.00
Expenses of Library and Correspondence, - - - - -	45.96
Total expenditures of the year, - - - - -	\$541.27
Balance on hand, May 16th, 1866, - - - - -	504.12
	\$1,045.39

2. *Librarian's Report.*

The accessions to the Library, though not so numerous and valuable as last year, had been important. Besides many continuations of series, 34 new printed works and 3 manuscripts had been received. The names of the donors were read, and the donations briefly described.

3. *Report of the Committee of Publication.*

The second half of Vol. viii of the Journal was reported as completed, and in process of distribution to the members. The Committee were unable to state when the printing of the next volume would be begun.

4. Report of the Directors.

The Directors appointed the next meeting of the Society to be held at New Haven, in October, and designated Professors Salisbury and Green and the Corresponding Secretary as a Committee of Arrangements for it.

They recommended for election as Members of the Society the following persons :

as Corporate Members,

Rev. Nathaniel G. Clark, D.D., of Boston.
 Rev. Oliver Crane, of Carbondale, Pa.
 Mr. Richard J. Haldeman, of Pittsburgh, Pa.
 Mr. Charles W. Zaremba, of St. Joseph, Wisc.

as Corresponding Members,

Rev. J. G. Auer, of West Philadelphia, Pa.
 Mr. Hyde Clarke, of Smyrna.
 Prof. Constantine Tischendorf, of Leipzig.

whereupon, ballot being taken, they were declared duly elected.

The Corresponding Secretary presented a list of the Members who had deceased since the last annual meeting :

CORPORATE MEMBERS.

Prof. Charles Beck, of Cambridge.
 Rev. David Green, of Westboro, Mass.
 Rev. Edward C. Jones, of Philadelphia.
 Dr. Joseph E. Worcester, of Cambridge.

CORRESPONDING MEMBERS.

Rev. Henry Ballantine, of Ahmednuggur, India.
 Rev. J. Edwards Ford, late of Sidon, Syria.
 Rev. C. C. Hoffman, of Cape Palmas, W. Africa.
 Rev. Homer B. Morgan, of Antioch, Syria.
 Rev. Samuel A. Rhea, of Orûmiah, Persia.

HONORARY MEMBERS.

Prof. Friedrich Rückert, of Coburg.
 H. M. Pawarendr Ramesr, Second King of Siam.

Of Dr. Beck—one of the oldest surviving members of the Society (he was elected in May, 1843, within a few months of its origination), for many years a Vice-President, and always one of its most active friends—an eloquent eulogy was pronounced by Prof. George M. Lane, of Cambridge, embracing a history of his life, an account of his literary labors, and an estimate of his character as a scholar and as a man.

Dr. S. H. Taylor, of Andover, and Mr. Charles Folsom, of Cambridge, also expressed in a feeling manner their sense of the loss which the Oriental Society, the community of American scholars, and the public at large, had sustained by the death of Dr. Beck.

Mr. Folsom farther set forth the services rendered to learning by the eminent lexicographer Dr. Worcester, and paid a merited tribute of respect to his memory.

Rev. E. Burgess and Dr. C. Pickering, of Boston, spoke in recognition of the labors and virtues of the veteran Indian missionary Rev. H. Ballantine.

Dr. R. Anderson, of the American Board, performed the same office toward his former colleague, Rev. Mr. Green, and the missionaries whose names are included in the list.

The Corresponding Secretary added a few words respecting some of them, and spoke more particularly of the renowned Orientalist and poet, Rückert, describing an interview which he had with him in 1852.

The election of officers being next in order, Mr. Folsom of Cambridge, Dr. Taylor of Andover, and Prof. Packard of New Haven were, in accordance with custom, appointed a Nominating Committee to make up and propose a ticket. To them was referred a communication from Prof. Salisbury, of New Haven, referring to the unwillingness with which he had accepted the office of President, to which he was elected three years before, and positively declining a re-election. The Committee presented the following candidates, who were then duly elected by ballot:

<i>President</i> —Pres. T. D. WOOLSEY, D.D., LL.D.,	of New Haven.
<i>Vice-Presidents</i> { Rev. WILLIAM JENKS, D.D.,	“ Boston.
Hon. PETER PARKER, M.D.,	“ Washington.
Prof. EDWARD E. SALISBURY,	“ New Haven.
<i>Corresp. Secretary</i> —Prof. W. D. WHITNEY, Ph.D.,	“ New Haven.
<i>Secr. of Classical Section</i> —Prof. JAMES HADLEY,	“ New Haven.
<i>Recording Secretary</i> —Mr. EZRA ABBOT,	“ Cambridge.
<i>Treasurer</i> —Prof. D. C. GILMAN,	“ New Haven.
<i>Librarian</i> —Prof. W. D. WHITNEY,	“ New Haven.
Rev. RUFUS ANDERSON, D.D.,	“ Boston.
Mr. A. I. COTHEAL,	“ New York.
Prof. W. H. GREEN, D.D.,	“ Princeton.
<i>Directors</i> { Prof. J. J. OWEN, D.D.,	“ New York.
Prof. A. P. PEABODY, D.D.,	“ Cambridge.
Dr. CHARLES PICKERING,	“ Boston.
Prof. JOHN PROUDFIT, D.D.,	“ New York.

Mr. Folsom accompanied the report with remarks upon the withdrawal of Prof. Salisbury, which he was requested to commit to writing. This being done, those remarks were, on motion, formally adopted by the Society as an expression of its sentiments, and ordered to be entered upon the records of the meeting. They were as follows:

“When the Committee accepted their appointment, it was with the belief that they should find their duty limited to the indication of a successor to our late lamented Vice-President, Dr. Beck; and it is with deep regret that they have yielded to an understood necessity of naming for the office of President some other than the present incumbent. Not that they have hesitated for a moment whom to propose, if there must be a change.

“But the actual President of the Society so early began, and has so long continued, to contribute much of the best labor of his scholarly life to enriching the pages of the “Journal,” and, in all its pecuniary exigencies, has taken such liberal care for its publication, that we have rejoiced in the hope of seeing him long at the head of an institution he has done so much to foster and adorn.

“As the Committee are happy to learn that the President’s retirement from his present office is not owing to reasons of health, they propose that the Society do not relinquish him from the corps of its officers, feeling assured that in no condition will his personal efforts or other means of influence be withdrawn from that department of learning which he has hitherto so signally served.”

The following communications were made:

1. Rev. M. A. Sherring, English missionary at Benares, being introduced to the meeting by Dr. Anderson, gave, by request, an account of Benares, as one of the chief religious and literary centres of India, and of its antiquities, which he had for many years been engaged in exploring.

2. Prof. Geo. E. Day, D.D., of New Haven, made a brief written communication, which was read by the Corresponding Secretary, respecting the Syriac version of the Revelation of St. Paul, of which the translation had been published in the last volume of the Journal. He explained the circumstances connected with the transmission to this country of the manuscript, which had been, at his own suggestion, searched out and transmitted to him by the late Rev. D. Stoddard. He then pointed out that the impression under which the Society had published the translation—namely, that the long-lost Revelation referred to by some of the Church Fathers had been now for the first time recovered—appeared to have been an erroneous one. On visiting Prof. Tischendorf in Leipsic, last summer, he had found him “just then engaged in preparing for the press a Greek text of the same apocryphal book, which he had discovered in Italy in 1843, and which he did not doubt was the original work referred to by Augustine and Sozomen. The volume in which it is contained, entitled “*Apocalypses Apocryphæ Mosis, Esdræ, Pauli, Johannis, item Mariæ Dormitio*” (Lipsiæ, 1866, 8vo), has just been received in this country. Dr. Tischendorf, it seems, had given an account of the contents of this Revelation of Paul in the “*Theologische Studien u. Kritiken*” for 1851. He still holds the view he there expressed, that the book was probably composed in the year of the death of the emperor Theodosius (A.D. 395), but now hesitates to fix upon Palestine as the place in which the author lived. On comparing the Greek text, as given in two different manuscripts, with Dr. Perkins’s translation of the Syriac text, he pronounces the Greek form undoubtedly the purer and more ancient. Considerable additions, together with transpositions and other changes, have been made in the Syriac version. Occasionally, however, the Syriac text appears to supply some deficiency in the original Greek. The Syriac additions (as translated into English), together with other variations, Dr. Tischendorf has given in notes at the foot of the page. As the matter now stands, we may regard the recovery of this part of the apocryphal literature of the New Testament as more complete than if either the Greek or the Syriac text alone had been published.”

3. Specimens of the recently printed Turkish Commentary on the Koran, by Mr. John P. Brown, of Constantinople; read by the Corresponding Secretary.

Mr. Brown’s letter, accompanying this paper, is dated January 16th, 1866, and reads as follows:

“I send you a translation of the 1st and 112th chapters of the Koran, made from a very interesting work which has recently been printed here, under peculiar circumstances. You are aware that the Sunnee Moslems have always held that it is sinful to print the Koran, and even to attempt to translate it. Many commentaries, nevertheless, exist; some of them, probably, printed, though mostly to be found only in manuscript. It is said here that the Sultan, having become aware that the Christians possess the Bible in each of their own languages, while the

Koran remains in Arabic, and therefore unknown to the masses, ordered that a concise version should be printed in Turkish, under the title of a "Commentary." It is styled "A Translation (called *Mewâhib*, 'Gifts') of the Commentary called the *Mewâkib*, 'Escorts,' by the Member of the Divan of the Sublime Porte, Ismail Feraklı Effendi." The title *Mewâhib*, 'Gifts,' may also denote that it is printed mostly for private distribution; though it is, at the same time, actually for sale. I have a copy for the Oriental Society.

Most of the versions of the Koran are open to criticism, and I have not found one which does justice to the ideas of its author. Translated literally, and restricted to the words of the original, without some necessary license, a version gives but little satisfaction; and to explain the definition by notes is tedious. In making my literal translation of the Turkish definition, I have not examined any existing translation, to see how far the two agree with each other. It would be of interest to translate the whole of this work, as I am sure that it would throw some more light upon the ideas of the able and talented man who, for the purpose of withdrawing his fellow-men from idolatry, imagined so many sublime verses. I have selected the two chapters mentioned, as they are the basis of his particular creed, or belief, respecting the Deity."

The translation of the two brief chapters, and of the commentary upon them, is expected to be given in full in the next volume of the Society's Journal.

4. On the Origin of the English Possessive Case, by Prof. James Hadley, of New Haven; read by the Recording Secretary.

The paper of Prof. Hadley was a review of an essay on "The English Possessive Augment," by Serjeant James Manning, of Oxford, Eng., published in the Transactions of the Philological Society (London, 1864). Mr. Manning holds that the Anglo-Saxon genitive was given up in the 13th century, and its place supplied by *of* with the accusative; but that, for the *possessive* relation, a special form was then introduced, such as "father *his* book," "mother *his* gown," "children *his* plaything," which gradually passed into "father's book," "mother's gown," "children's plaything." Against the common view, which identifies the *s* of our possessive with that of the A.-S. genitive, he urges that the latter was not applied to feminines and plurals, and that it was used for many relations which are not expressed by our possessive. But Prof. Hadley referred to examples of grammatical forms (as the *s* of plural nouns in French and Spanish) extended to classes of words that once excluded them, and of forms (as the Latin perfect indicative active in all Romance languages) restricted in the range of meanings that once belonged to them. He examined the constructions of our possessive which Mr. Manning regards as inconsistent with its genitive origin. In "Cæsar's crossing the Rubicon," we have only the ordinary use of a genitive to denote the subject of an action. In "John and Walter's house," the possessive *s* is added to "John and Walter" taken as a complex whole: compare *eth* in "three-and-twentieth." The same explanation applies to "King of England's crown:" compare *ism* in "Church-of-England-ism." In "a servant of my brother's," Lowth regarded "brother's" as depending on "servants" understood—an explanation which fails for "that wife of my brother's:" it is better to regard the genitive here as dependent on a general idea of "belongings," "that which belongs," the same idea which is evidently understood in "all mine is my brother's." Positive arguments for his own view Mr. Manning draws from the popular dialects of modern Germany, and from the usage of Semi-Saxon and early English writers. But while the common German says "des Vaters *sein* Buch," he says "der Mutter *ihr* Kleid:" if our English possessive were of the same nature, we should have, not "mother *his* gown" (according to Mr. M.'s theory), but "mother *her* gown." That the Gothic reflexive *seins* and the Latin reflexive *suus* mean *her* and *their* as well as *his*, proves, at most, only a possibility that *his* might be so used in place of *her*: that it was actually and currently used in this way, there is no sufficient reason for believing. In almost every instance where it seems to be used, *his* refers to a word like *wife*, *maiden*, *child*, which in Anglo-Saxon were neuter, not feminine. Mr. Manning gives great prominence to a comparison between the two manuscripts of Layamon's Brut, in the first of which, written about 1200 A.D., the genitive expressed by *his* is rarely, if ever, met with; while in the second, written perhaps sixty years later, such forms are of common occurrence. Even here, in ex-

aming the first 9000 lines of the poem, Prof. Hadley had found, from common nouns, about eighty genitives with inflectional *s*, and only two expressed by *his*: from proper names of place, thirteen with inflectional *s*, and two expressed by *his*: even from proper names of persons, where the genitives expressed by *his* are numerous, there are nearly as many with inflectional *s*, and the two forms are freely and capriciously interchanged. In the *Ormulum*, written by a very careful scribe at a time not earlier than the second text of Layamon, the form with *his* is never once used. And although this form is often seen in old English writings, and down to the beginning of the last century, yet it appears, on the whole, as an occasional—and, seemingly, a merely orthographic—variation of the inflectional genitive—a variation suggested by a false, though plausible, etymology, and favored by the general confusion of early English orthography.

In connection with this paper, Prof. Whitney referred to another and wholly new account of our possessive suffix, given in the "Reader" for Sept. 24, 1864, in the form of a critique upon Mr. Manning's essay, under the signature of Th. G. [Prof. Goldstücker]. Its author accepts as satisfactory Mr. Manning's disproof of the relationship between the suffix in question and the ancient genitive-ending, but regards the former as a mere connecting-link between the name of the possessor and the thing possessed, binding them together into a kind of compound. Prof. Whitney combated this view, as in a high degree far-fetched and fanciful, and attempted to overthrow the arguments by which it was supported. There is no more difficulty, he claimed, in supposing the retention of a true synthetic form along with the elaboration of an analytic substitute for it in the case of *John's son* and *the son of John*, than in the case of *I loved* and *I did love*. The position of the possessive before the thing possessed is no more fixed in the case of a noun than in that of a pronoun, as *his* or *her*, which no one would think of denying to be ancient genitives. And the *s* in such German words as *Hilfstruppen*, *Liebesgabe*, is really a genitive-ending, or introduced after the analogy of such; precisely as is the *s* of *nachts*, formed after the analogy of *abends*, *morgens*, etc.

5. On the Beginnings of Indo-European Speech, by Prof. W. D. Whitney, of New Haven.

This paper was intended to meet the objections of those who are unwilling to receive the prevalent belief respecting the character of the germs of the languages belonging to our family—namely, that these are radical syllables, indicative of action or quality—and who hold that the first words must have been, rather, signs for concrete things. The fundamental error with such persons is that they confound the *primum cognitum* and the *primum denominatum*, which are, in fact, entirely independent of one another. Without doubt, the synthetic apprehension of concrete objects as such preceded the analytic apprehension of their qualities; but no language-making was possible until analysis had begun. It is impracticable to make a sign directly designating a complex existence; we can get hold of it only by its distinctive qualities. All the processes of word-making, throughout the later history of language, are based upon this principle, and the earliest must have been of the same character. The writer argued at some length against the doctrine that thoughts are impossible without words, and that general ideas are not conceived by beings inferior to man; and he endeavored to set forth and illustrate the characteristic differences between the mental action of man and of the lower animals. It was because all language-making is a devising of intelligible signs, to be used in communication between man and man, for ideas which have been conceived and for which expression is desired, and because an intelligible sign, uttered or acted, can only body forth an act or quality, that the first utterances must have directly meant the latter, and have been applied by a secondary process to designating the beings to which these belonged.

6. On the Origin and Antiquity of the Hindu Astronomy, by Rev. E. Burgess, of South Franklin, Mass.

Mr. Burgess defended at considerable length the originality of the Hindu science. His arguments were briefly controverted by Prof. Whitney.

No farther communications being offered, the Society adjourned.